1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1

566
households of *chakars*, from whom he claimed both labor services 312
and rent in kind. 423

When the water finally gets to the field, its allocation to the
cultivator is calculated in terms of the flow for a certain number 312
of hours, according to the width and depth of the canal. Millers 624
have the right only to run water over the wheel, and must then 578
return it to the canal. Such matters, together with the maintenance 691
of registers and the supervision of upkeep, are under the 661
authority of an official called the *mirab*, who is locally elected, 423
which means that in his election the locally influential families
usually determine the choice. In addition, Moslem religious officials have certain traditional rights, especially of adjudication. Within localities, disputes are most frequent in the spring, when each cultivator is eager to be the first to get water on his land. Between localities, the most important disputes are between upstream and downstream communities. Disputes have been going on for twenty-five years between Yarkand, which is big and powerful, and Merket, which is smaller but rich in the cultivation of cotton. Quarrels can be carried from lower to higher authority. A dispute between the villages of Punak and Malihalihan, in the subdistrict of Chira, was carried up to the district administrator of Khotan, who decreed that for two days each month in February, April, and June Punak should turn over its flow of water to Malihalihan. The intervention of higher authority is a traditional opportunity for the collection of bribes by Chinese officials.

Oases vary greatly in size but closely resemble each other in 361
structure. Every oasis has a village or town, sometimes a walled 443
city at its center. Larger oases may have several such towns. 463
These centers are called "bazaars" and serve as market places for
farm produce. In the larger bazaars there are also artisans such as blacksmiths, carpenters, coppersmiths, cobblers, and wheelwrights. Smaller bazaars, which cannot support many permanent shops, have their market day on different days of the week and the merchants and artisans visit them in rotation.

Around the bazaars are the farms, each with its own home- 361
stead. An important function of an oasis bazaar is the distribution 241
244

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

585 wedding, incurred almost entirely by the bride's people (the bridegroom's contribution is nominal), amount to anything from 30–50 taels (£4–£6 13*s.* 4*d.*), in the case of poor people to 2,000 taels (£233) or more, in that of the very rich. The only liability (and that merely a nominal one) incurred by the bridegroom is the *haqq-i-mihr* or settlement on his wife.[1] This varies between fifty and a thousand taels and is usually fixed verbally before the *uttuz-oghle*. It is regarded as a debt which may theoretically be claimed by the wife at any time up to her death; but it never is claimed except at divorce. In many cases the *mihr* is waived; in more than one "divorce case" which came before me the husband claimed that his wife had let him off the *mihr* at the wedding, whereupon she challenged him to produce members of the *uttuz-oghle* to prove it.[2]

From the house of the bride's parents to that of the bridegroom a small party, accompanied by musicians, marches in procession through the streets, with the lady in front either riding a pony or donkey or walking, as the case may be. Arrived at her new home, the bride is not supposed to touch the threshold with her feet; she is lifted over it by her husband and his relations. However thankful she may be to get her daughter "off," the mother of the bride is obliged by custom to weep and wail loudly during the marriage ceremonies; the girl, too, laments (probably with more sincerity) at leaving the home of her childhood. I took down the words of their traditional laments, which are rather pretty:[3]

[1] The *haqq-i-mihr* must not be confused with the maintenance payable for a hundred days by a husband to a wife whom he divorces against her will. Grenard (Vol. II, p. 119) says that the "*mehr*" found in other Mussulman countries is an *institution presque hors d'usage dans le Turkestan chinois*; this is correct so far as it goes, but it should be added that its existence is universally recognized, if only as a legal fiction.

[691] [2] Such disputes, like most civil and many criminal cases, are settled by the parties being sent to the Qazi or Mussulman judge, who hears the evidence and either passes judgment at once or orders one party or the other to take the oath; as a rule, the party on whom the oath comes refuses to take it and loses the case, for it is regarded as a disgrace to swear on the Qur'an. *Qasam-khor* ("oath-eater") is a term of abuse, meaning a greedy or litigious person who sticks at nothing to win his case.

[3] Grenard (Vol. II, p. 250) has the mother's lament, not the daughter's, for which I am indebted to Murad Qari.